

CERTAINE
Articles, collected and

taken (as it is thought) by the Bishops
out of a little booke entituled an Admo-
nition to the Parliament/with
an Inswere to the same.

Containing a confirmation of the
sayde Booke in shoote
notes.

Eccl. 5. 20.

Woe be unto them that speake good of euill/ and
euill of good/ whych put dar. nesse for light/
and light for darknesse/ that putte bitter for
sweete/ and sweete for sower.

The Printer to the Reader.

This worke is fynished thanks be to God/
And he only wil keepe vs from the searchers rod.
And though master Day and Coy watch & ward/
We hope the liuing God is our sauegarde.
Let them seeke/loke/ and doe now what they can/
It is but inuentious/ and policies of man.
But you wil maruel where it was fynished (ended/
And you shal know (perchance) when domes day is.

Imprinted we know where/ and when/
Judge you the place and you can. J. T. J. S

[1572]

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TO THE Prelacie.

If men be dumbe / sure stones shall speake/
I God wyll hys truthc p[re]uaile/
Let men resist / it forceth not/
It standes when they shall quaille.

When it of men is most opprest/
Then God doth set m[en] on foote/
You Prelate / knowe how true thys is/
Thinke then what best may boote.

You that can counceill other men/
Your selues be councelled/
God will correct you knowe it well/
Where it is well deserued.

Yecide reason why (none good you haue)
Gods church / Gods ord[er]s lacke?
Not God the cause / he them requir[es]/
Your Lordships keepe them backe.

Thinke on the time reforme to be/
Your selues which chiefly ought/
You may else kicke / you wot who sayth/
Its hard awayling nought.

Repent / amende / shewe forth your loue/
You which afflict your owne/
And doe your best / whole Antichriste
Shall quite be ouerthrowne.

By helpe of God / by helpe of Prince/
Whome God long saue and blesse/
With prosperous life / and earnest zeale/
At last heauen to possesse.

Th viewe of the Church/ that the Authors of the
late published Admonition would haue planted
wthyn this realme of Englande / containing
such Positions as they hold againt the state of
the sayd Church/as it is nowe,

A Weprouse of this viewe/ made as it is thought/
by the Bishops/and a Confirmation of the
booke in short notes.

We are charged by the apostle to speake truth/
euery one to his neighbor/which precepte I
take to extende to the whole life of man / as
well in matters concerning the worshipping of God and
his religion / as in them that concern the common
life and vie of man. And to be faultie in it/as it is a
thing worthy reprehension in all men / so especiallie
in the ministers of God/and such as are/ or ought to
be by their calling/leaders and conductors of other.
I speake not this to carpe / or maliciously to bite a-
ny man/ but to warne them brotherly of their faulte/
that they may amend whych haue erred / and comit-
ted a scape in this behalfe. Some when they sawe
these Articles layde in this wyse: As they are in all
their doings spiliers / so haue they in the Collection
of these Articles / shewed them selues to be no lesse
vntrue dealers / then their cause is vaine & naught:
bothe for bouching things out of the Booke/which
are not in the booke / and also in putting for the moſte
true propositions as paradoxes.

Fol. 3. li. 1. pa. 1. First they holde and affirme/
that we in England / are not yet come to the out-
ward face of a church agreeable to Gods word.

In this first Allegation there lacketh this word
scarce/which is in both coppies/first and last/ wher-
in if they had meant plainly and truly to haue dealt
wth the world/they myght haue put it downe / as
it is in þ booke. Let uen thynke of them as they list/
but to make a lie in þ beginning/ is soule & shamefull.

2. *lin. vlt.* They shall haue the ministers to be called/ allowed/ and placed by the people.

This Article is viterly falsified. For it is in the Admonition/ the election was made by the Elders with the common consent of the whole church. And so if they condemn the making of ministers/ what do they else/ but open their mouth against God/ and against the truth. Act. 14. 23.

3 *Fol. 4. li. 7. pa. 13.* They wil haue none made minister/ but y^e minister of some one certain parishe.

A perillous erreure. Like Paul ad Tit. 1. 5. I thinke we haue no Apostles made now a dayes/ but pastors onely: but if you think the contrary/ I pray you shew me/ whether such as you make/ be bound in conscience to goe into Turcia/ Barbaria and such like places or no: or why rather they should be bound to England more then to those places: and take heere hence of a Popes reason.

4 *lin. 9.* They holde that a byshop at no hand/ hath authoritie to ordaine ministers.

No/ not alone/ but as part of the consistorie/ and elder ship and member of the church/ as Act. 1. And a byshop as ours are/ that is Romish byshops/ creatures of the Canon law by no meanes.

5 *lin. 17.* They say for a byshop to say to the minister/ Receiue the holy ghoste/ is blaiphemous and ridiculous.

Is this put downe as an error? in dede it is erroneous if the holy ghost proceede from them: but let them consider of Calu. Jo. 20. 22.

6 *lin. 18.* They shall haue the ministers at their owne pleasure to preach wythout licence.

This is also falsified/ the booke hath it/ if any be so wel disposed to preach in their owne charges/ they may not wythout my Lordes licence. A shamefull corruption. Any reasonable man would haue known by the second Article/ that no man can be a preacher at hys owne pleasure/ but by the admission of the congregation/ but as afore/ so say we againe. A Romish

bishop hath nought to do / to geue licence / and hys is
as good to preache by / as the Popes calfe was that
Felton set vp.

7 In. 13. fol. 17. li. 6. pa. 1. They will haue the
ministers discerned from others by no kind of ap-
parell / and the apparell appoynted they terme an-
tichristian / & the apparell appoynted by y^e Prince /
disobedyence against the Prince.

This also is falsified they speake of the simple
kinde of setting forth the sacrament of Chryste / and
afterward in the purer churches / & compare it wth
the y^else of beautifying it (as they woulde haue it
seeme) only found out and appoynted by popes from
Baganec: The wordes are these / they ministred the
sacramentes plainly / wth pompe / wth synging /
pying / surplices / and coape wearing / so I finde it in
fol. 4. pa. 2. In. 15. Whether the apparell be Anti-
christian or no / it is no time here to debate / but lette
them shew from whence they had it : and let the not
be ashamed to profess hys name / whose cognisance
they weare. Ether let them speake as they are ap-
parelled / or lette them apparell themselves as they
speake. But I cry them mercy / they do so now / and
neuer so plainly / I am sure they haue put forth here
articles / whych they shall neuer be able to shewe any
ground for / vnlesse they take it from the Pope. And
thys I say to al good Christians / let them take heed
that they haue not the supremacie of the Pope main-
tained heere / whylest a fewe white coates stande for
hundred poundes / I say not thousandes. For thys
view which they put forth / drawing so many arti-
cles out of that small booke / absurde as they seeme to
put them forth / containeth in it / so many false arti-
cles cleane agaynst the truthe and the booke / as are
by them put downe.

8 Fo. 4. li. 1. pa. 2. They will haue all Archbys-
shops / bishops / archdeacons / chauncellors / and all
other ecclesiasticall officers together with their ti-
tles / urisdictions / courtes / and lyunges cleane ta-

ken away/and wth speede remoued.

Falsified in part. They haue stily left out that
that they could not/ but be ashamed of/ if they had as
ny shame/ as A. o. d. s. grace/ Justice of peace & Quo-
rum/ whych haue no ground nor warrant in Gods
booke. But I doubt not when they come to answer
the booke/ or put towne the confirmation of their part
to confute these absurdities/ we shall see good fruit.

9 lin. 9. They will not haue the ministers tyed
(as they terme it) to any forme of prayers inu-
ented by man / but as the spirite moueth them/ so to
make their prayers / and therefore as they will be
bound to no prescript order of prayers/ so will they
haue the booke of common prayer cleane take away.

Utterly falsified. There is no such thing int^d
that there should be none at al/ but that this of theirs
ought not to be tolerated. A forme of prayers they
deny not. May we to vs one in oure congregations/
and the same that all reformed churches do/ but their
patched Doctrine is not to be allowed/ the causes can
not be denyed/ there are in it many vile thyngs.

10 Fol. 4. lin. vii. They will haue all aduowsons/
patronages/ impropriations/ and bishops authori-
tie/ and ordaining of the ministers to be remoued.

A sore matter & great error. Is it to be thought
that any reasonable man would stande for these / as
though it were an absurditie to say they ought to be
taken away/ why not a Cardinall at Canterbury/
as well as an aduowsonage in any place. Is for the
bishops making of ministers / otherwise then be-
fore/ when they can shewe they maye/ we will pcede
this is absurde.

11 Fol. 5. li. 15. 16. 21. 17. They will haue no
homilies red in the Church/ nor articles/ nor in-
structions set out nor v^led/ nor in no wise Sacra-
ments muall red in any house / nor in no wyse the
word red/ but preached only.

A haious error. Itc predicate. Math. 28. goe
and preach. Et quocumque conuerteris alius a-

lum

ham expectate. 1. Cor. 11. As oft as ye come toge-
ther / tarye one for another. Private houses are not
made for sacramentes to be ministered in / when there
is an open cōgregation. They haue no cause to thinke
of our most gracious Queene so wickedly / as if they
should be driuen to maintaine that absurd and disorde-
rous order. Thanks be to God / all church doores are
open / and god long persecue her maiestie among vs /
whosel meanes they are open. Why should that be
tollerated / which is a cōfirming of their popish ho-
ling / and the pimate and vicars baptising?

12 They will not haue the Epistle and Gospell
red / and wharsoeuer is sayde befoze / they vtterly
mislike / and call it a Popes entrance.

Where else had ye it / and such patching was ne-
uer taken but fro Rome / shew authentics if they can.

13 Ps. 11. 17. 10. They cannot abide to haue the
Crede red at the Communion.

No not as a peece of poure masse / yet we vse it in
all our churches in euery sermon / it is not done for
contempt of the Crede I would ye knew it.

14 Ps. 1. lxx. 20. They will haue the Commu-
nion receiued at the table sitting / without further
reuerence / kneeling they say / is vtterly vnlawful.

Christ vled it sitting / And christ kneeling / whos-
e is better to haue shoules or a Calfe?

15 lxx. 14. They mislike of these wordes / the
bodpe of our Lord Iesus Christ. &c.

Why cōsent you not your selues with Christs
wordes and the Apostles? Either folysch Daule and
soyle you / or folysch you / and soyle the Apostles.

16 lxx. 15. They mislike of Gloria in excelsis.

Not euery thing that is good / is to be patched
into the Communion / because that christians ought
not to make quidlibet ex quolibet of a reue a rannet
me.

lxx. 12. They will haue no other wordes / nor
circumstance made / then Christ vled.

17 lxx. 12. Falsified / the wordes are / we synally
mix:

mixed wth mannes inventions. Speake truthe if thou can/and shame the deuil.

18 Fol. 6. pa. 1. lin. 12. They will haue no P^{ar}ist / neyther wth hys will/ nor constrained to receiue the Communion.

Altho Paule what mentest thou. Probet scriptum homo. 1. Coz. 11. Let a man examine hymselfe. I tell you / the sacramentes are too muche abused by men wth willingly. I doe not moze synnes to cause the Lords w^{ra}the to be moze hotte against vs.

19 line. 16. They will haue no Godfathers nor Godmothers.

Utterly falsified.

20 Fol. 6. lin. 6. pag. 1. They w^{ill} haue all ministers equall.

Christe in dede erred in thys / therefore we resant/inter vos autem non sic. It shall not be so among you. Luke. 22.

21 lin. 10. They mislike all collectors for y^e pore. And would haue Deacons placed / whose office it is. Act. 6. Rom. 12.

22 Fol. 8. in fine. They say that there may be yet a moze perfect forme & order of a church drawne/ and that thys is but an entrance to a further matter/ promising that they w^{ill} yet go further therein.

Falsified. Sed audiri & verbum vnum canit de plenioze Christo / ne ad morbum hoc etiam. Yet see howe these men are troubled / euen as legio was to heare of Christs coming. It greueth them to heare that Christ shuld be ful amongst vs/ and not by patches and peeces.

Out of the seconde treatise called a biewe of popish abuses remayning.

Note three Articles omitted.

And why these moze then the rest? if it be for y^e you are ashamed of your vngodly dealing wth your fellow brethren/whome you and the rest of the hygh Commissioners at Lambeth put from their liuings and ministerie for refusing to subscribe to your tra-

diti

long it is well: if it be for that you see them so sufficiently confuted/ as you haue nothing to reply/ you are to be boine wythall in hope of amendment.

Fol. 10. pag. 1. lin. 33. Reading of service or homelies in the Church they say / is as cunill as playing on a stage/ and worse too.

Falsified / and yet marke I pray you their reason and comparison / not for the thing it selfe/ but for the persons them selues. For the players can save their partes without booke/ these for the moste partes but read theirs/ and that scarce too.

Fol. 12. pa. 2. lin. 10. Touching marriage/ they mislike the wedding ring/ they are angry wyth taking of it vp / and laying of it downe. They will not haue the Trinitie named therein. They say we make the man to make an idol of his wife/ because he sayth/ wyth this ring I thewed / with my body I thee worship.

In deede they are pretie iugling castles/ taken out of the Popes Masse booke / as the moste parte of all their trashe. Rub. mania trahendo. Tit. Be-nedictio sponsi & sponse.

It is plaine abusing of the name of God borrowed from thence too. You myght haue found better reason to haue condemned this for a superstitious thing/ then a grave ammisse/ for you haue these heauy words put to it. Et proficiat illi ad eternam salutem. And that it may profite hym to eternall salvation. Ca. Cretor. This were as good an occasion to cast it awaye / as Ezechias had to breake the serpent / and for your pretie vsing of it/ let the Reader looke vpon the Rub. Tunc aspergatur.

lin. 1. Confirmation they mislike / and call it superstitious/ popishe/ and peccish.

Farre ouer seene in so doing. It was a Sacrament/ and may be still if it please you. For you serue the childe of Gods grace.

4 Fol. 13. pa. 1. lin. 1. Touching buriall of the dead/ they will haue no prescript service for it.

W.).

They

B They will any man indifferently to burye the
dead/and not to be tyed to the minister.

C They mislike of thys prayer there vled / that
we wyth thys our brother. &c.

D They will haue no sermons at burials/ because
they are put in the place of Trenchals/ not so much
as lying of the corps in the place of buriall / the
fetching to the Church/the meeting of the min-
ster. &c. they causill at.

A What needeth it? Whye should the priest saye,
meeting the corps/tuen iuste at the church stile (as
so the Rubricke sayth/) I am the resurrection and
the life. &c. so whom speaketh he: to the liuing: why
then at the Church stile / rather then in anye other
place? why at that tyme more then any other/ if it be
for the liuing? If it be for the dead/ O vile papistes
but thence it came/loke vnto that stinking portmule.
All that whole tracte was spoken/ and is spoken in
most places in the person of the dead. See the blind-
nesse and mischeefe of an adulterous nation. Thys
for the church stile. See those popish apes. when he
commeth to the graue/what then: for soth this must
be sayd or sung, When that is borne of a woman. &c.
O mourning wyfull gospell spillers / when we be at
the graues side/we be in the midst of life/when we
be put in/we be in deathe. And I beseeche you/when
had you the prayer that followeth: where you shew
a patching of Antichristes inuentions w the word
of God. Beside the great and vile abusing of the
scripture/in vsing that for a dead man/ which blessed
Job spake in anguish of hys heart/for the affliction
whych he sustained / whilst he was alyue. To b
short/ if thou wilt it for a peece of Gods seruice/ shew
thy warrant / especially seeing thou abusest & scrip-
ture to thy purpose. It is neuer red or founde eyther
in the olde testament or the new/that God either ap-
pointed / or that there was vled any seruice for /
at and in the buriall of the dead.

B Why? Because it is a peece of charitie / which

concerning every man/and not any part of the world
here/that it should be bound & appropriate to them.
Therefore we say / and that by the scripture/that it
belongeth to them as to every private man/and not
otherwise. For who playde the priest/when Abra-
ham buryed hys wyfe/and Jacob hys? what priest
was it/that toke Steuens boye/ and Ananias and
Saphira/and who preached at any of these burials?
If you looke well vpon your olde posture/and
conferre it wpth yours now/you can not well excuse
it from being a prayer for the deade.

¶ We make not that a reason / but we shewe you
howe they came in/and howe they came to haue that
place. And if you be not minded to take away þe follye
and abuse / yet I praye you take order for your li-
uings/that will take no cracke French crowned for
their Trentall sermons / seeing you wyl haue it so.
¶ To take hys leaue of the belles & three peales/
according to my Lorde of Canturburies laste per-
formments.

¶ Fol. 13. pa. 2. lin. 1. They fynde fault with say-
ing the Psalmes / I lifted vp mine eyes. &c.

Especially in summer for sonne burning / and if
he come late at nyght/ from being a moone calfe/ for
he must be wholed. And I beseeche you why should
the prayer þe is for the deliuey of the churche/ or any
member thereof from the tyrannie of the emperour of
God/ be vsed in a thanks giuing of a woman after
childebirth. There is not one word in it for a thanks
giuing / but the whole Psalm runneth vpon the
miseryes that the poore captiues are in/ and yet they
entitle their service a thanks giuing / & will needes
haue thys Psalm vsed to that purpose. Howe tell
me/ if thys be not abusing of scripture.

¶ lin. 4. They misseke that we pray in the Le-
canie/that all men may be saved.

Because we knowe that Canic/Judas/and all
the inuenters of thys geare/ the Popes are the chil-
dren of perdition.

7 lin. 5. They wyllybe that we pray to be deli-
red from thundyrngs and lyghtnyngs/because whi-
we so pray/there is oft tymes no danger neare,
But in too/from sparrewe blastynge.

8 fol. 13. pa. 1. lin. 7. They fynde fault wyth sym-
gung of Benedictus / Punc dimittis / Magnifi-
cat. &c. in the common prayer/callyng it / the pro-
phanyng of the scriptures.

In dede we haue a new Christ in some marnes
belly and some John Baptyst to go before hym/and
Simeons good store / that wyl gladly dye so sone as
he is borne/but I thynke there be no pope Jones.

9 lin. 13. In all our order of service/they say/there
is no chyrpyng but confusien / they saye the inter-
chaungeable sayng of Psalmes/is tollynge of ten-
nice halles.

Experience of these. 14. yeares/ proueth what es-
despyng hath come by it/and the Psalmes wold not
be handled in greasie alchouse chaunters mouthes.

10 fol. 14. pa. 11. lin. 18. The regiment of the
Church/they call Antichristian and deutchish/ and
say they may as safely subscribe to allowe & dem-
nion of the pope ouer vs/as to subscribe to it.

So the Canon lawe is good scripture / and the
pope Antichrist/a wete man to set an order in Chris-
stes house. And why not antichristian: they say true-
ly / & they haue great reason so to say / for y you haue
no scripture to proue the contrary/for you stand only
vpon the lawes of man / whome you haue caused for
your behoofe to cōfirme the lawes of Antichrist ther-
in. But is it therfore not Antichristian/because that
ciuill lawes of earthly prynces/ haue confirmed & ca-
non law/& take it now as their owne: As who shuld
say/the translating of a lawe from one realme to an
other/and from one pryncce to another/letteth oz cau-
seth that the law may not / & is not rightly to be sayd
to be hys/ who first inuented it: Because that pryn-
ces haue takē thys into their lawes/that whoso euer
committeth foulfull murther/ shall die the death/is it
not

fore Gods law: Because the lawes of y Grekes
were translated into the Romaine Empire/therfore
they not the lawes of the Grecians: because y
lawes of Iustinian be come nowe to be practised in
France/Germanie & other places/therfore are they
Iustinians lawes: But be it y because Papius
gathered all the lawes together / the whole be
called Jus Papiianum/ yet are the lawes theirs/ &
shall be called whose they were / if in thys it be so/
should the Canon lawe lose his name/ to be cal-
led the Popes law: because that princes haue confir-
med it: As who should say/ the chaunging of y name
murtherth epyther the nature of the law / or else of other
things whatsoeuer: It is not sayd or thought y be-
cause Adrianus or Bonifacius / or whosoever was
Pope of Rome/ therefore whatsoeuer lawe he
made was naught/ & to be reiected: but because he/
the pope/ y is as antichrist made it/ hauing no gress
of Gods word/ but rather the contrary/ therfore it is
not to be popishe/ and therfore deuel. y/ whole name
shuld it put vpon it.

But there is a further matter in it. How may any
prince geue one man authoritie to be byshop ouer a
diocese or a diocesse/ more then the Emperour maye
geue it to any priest/ to be ouer all Christendome/ ei-
ther by hym selfe / or by the content of other princes.
So some saye that hys supremacie came by the
donation of Constantine/ and see then how farre this
differeth from Antichrist. From Antichrist I saye/
talking that/ which they know/ cannot be so giuen/
and they condemne the taking of it in the byshop of
Rome/ for therfore they call hym Antichriste. They
haue sayd and we say/ that iure diuino by the lawe of
God/ he hath no more authoritie and higher place/
than any other byshop/ & they say true. And because
he taketh it vpon hym iure humano/ they call hym
antichriste. It can not be then/ but that they shewe
conclusiues herein to folowe the trace of Antichriste/
truly seeing they haue it iure humano / and that
pontificio.

11 pag. 2. l. 14. They shall haue entyre intyre
to haue full iurisdiction in hys owne parish.

It were a tyrannie if he had it alone. I say
parish/ but forsooth not so ur a diocesse.

15

12 l. 18. They holde that the ministers at the
day enter not in by Churche/ but by a poppe the
vnlawfull location.

Aburde/ for Antichrist is Churche/ and y^e Canon
scripture. It wil be hard for you to shew y^e contrarie

13 l. 28. They holde it is vnlawfull for one
to preach in ano. her mannes Church/ or any
to preach out of hys owne Church.

Tanquam ex officio/ vt corrigere s^t Jacobites
It is true he oughte not as of his office and duety
as the Corrigers and Jacobites/ and whē it may
shewd out of the scriptures/ we will say as you say

14 fol. 18. pa. 1. l. 13. They shall haue all cath
drall churches pulle downe wth Deaneries and
Prebendaries. &c./ cleane taken away/ and call
denies of lepytering lubbers.

A dangerous mat. er if men stoothe vnder
swalles/ and sering the statute of vagabondes wh^{ch}
is so straight. And I praye you what are they
but lepytering lubbers. Shewe what profite com
meth by them to the Church of Christ/ and how
they occupied for the place of clarkes/ wh^{ch} they
wthonghtfully keepe.

The state of the church at thys day/ they call
raigne of Antichrist.

It is spoken of the Romishe iurisdiction be
mentioned. They haue iust cause to say so/ for wh^{ch}
is it else? No ground can be giuen out of gods wo
for any of these positions wh^{ch} they putte downe
heere/ as reprehending and reproving the booke.
the aduersaries of the booke thinke to stryue wth
the weapons of Antichriste agaynst them/ we ha
to beholde the conflict wth patience/ for we shal
their faile to their shame and smarte. If it were
thyng to be tollerated in the seruice of God/ and the

ne is in the whole government of hys house / to
growe abuse of the cunnynge of God / wher was
so petyse wth hys people of Israel by Moyses
servaunt / in appoynting hys service / and evere
pertayning to the priesthode and temple / that he
ould not have the least rag that myghte be from
agaynes hys enemies: was it not because he wold
have that to be any meanes or occasyon of fami-
lytie wth them / or any lykenesse / whereby they
myght be moved to folowe them: Comunitie of mā-
rs / and lykenesse of conuersation in maters of re-
ye especially / is a greäte cause of further acquai-
nce and familiaritie. Therfore that they shuld not
come to allowe / as from hym and by hys instances
epte manner of doings / and that shuld not be done
hym / that was done to straunge Gods / he inven-
d and appoynted an order aparte / wherby he wold
worshipped. The same trace did Christ followe.
He neyther read nor fynde / that he borrowed ought
the Gentiles / and that more is / because no doubte
wold have vs leaue of all Jewishe ceremonies /
commended not hys owne / and hys fathers for-
er lawes / to hys Apostles to be observed. And
they then shuld we take ought from hys enemye /
the chyld of perdition and synne / the Antichriste of
toine / who hathe bene and is / the greatest waster of
is church. Nay / they shuld rather take that way /
wherby it myght be hardly heard amongst our po-
erity / what manner of beast that was. They shuld
ke away bothe from the eyes and eares of all men
as well as from their heartes) all signes and to-
ens / wherby that chyld of synne / myghte come in
remembraunce. And that we must still holde by the
head of that beast / whych is worthy by Gods spi-
te and iudgement cast downe into hell. And that be-
cause / our brethren I say / whych have already bene
persecuted / and are lyke agayne to be persecuted (if
God doe not in mercy loke vpon hys poore afflicted
church) shuld stand so stoutly wth their brethren /

in whome they can fynde no reproofe/ but the hatred
of Antichriste / in this ouerflowing of the bloude
our bretheren in Fraunce/ which is yet greene to
our eyes/ and yet lyeth vpon the face of the streates
and fieldes of that cursed land / should stanc I
so stoutly for that/ wherfore all those theyr bretheren
haue bene so cruelly and agaynste all godynesse and
nature murdered/ and which al their other brethren
elsewhere haue iustly condemned and caste away
and the godly here grone with the burden of it. What
it please thee O Lord/ to open their eyes/ that they
seekyng thy glory/ may see to the safete of this
Church yet standyng as a little branche/ but look-
ing daily by thy iust iudgement/ for our not bright
wakyng to be spoiled of those bloud thirsty and de-
ceyfull men. Gue them heartes O Lord/ that they
may assee the day of their destruction/ naye our de-
struction/ Good Lord plucke of the bayle of their
vnderstandyng/ that they be not taken in their synne
and we wyth them bee tette of in thy displeasure.
Truthe it is Lord/ that we haue wel deserved the
contrary/ and our synnes we confesse/ haue ben some
occasion of y cutting of of our brethren/ yet for thy
name sake be mercifull vnto vs/ that the enemye
and bloude thirstie man may not triumph and saye
where is nowe theyr God. Faultes escaped.

12c. lln. 4. not to much/ pag. 63. lln. 25. 02. to much/ pag. 41.
lin. 29. after Shwedensday seruice should followe good Fri-
dayes seruice. And in this other Treasise (in some bookes)
pa. 13. lln. 14. read it is not sayd/ for it is sayd/ pag. 14. lln. 4.
so is/ for so in the cause of whych faultes (good Christian read-
er) and some other things not published / whych we meane
and munde to publyshe God wyllyng/ is the inopportune search
of Day the Hunter/ and Top the Wokebinder/ assylked wyth
a pursyuant/ and some other officers at the appoyntment of
bishops/ wherin they are very earnest of both sides/ y one sorte
wike/ hath Demetrius the siluer Smithes diseale/ they wold
be loth to lose their owne profit/ for the churches profit/ and the
other side wold be lothe to haue had such a meane to publyshe any
thing agaynst the or their answer. But ther is. 12. hours in y day

METER

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